-which are not the Real. The One Self sees itself
-as many, but this multiple existence is subjective;
it has a multiplicity of its states of consciousness,
but this multiplicity also is subjective; there is a
reality of subjective experience of a real Being, but
no objective universe.

It may be noted, however, that nowhere in the
Upanishadb is it actually laid down that the three-
fold status is a condition of illusion or the creation
'of an unreality; it is constantly affirmed that all this
that is,—this universe we are now supposing to have
been constructed by Maya,—is the Brahman, the
Reality. The Brahman becomes all these beings;
•all beings must be seen in the Self, the Reality, and
the Reality must be seen in them, the Reality must
T)e seen as being actually all these beings; for not
'only the Self is Brahman, but all is the Self, all this
that is is the Brahman, the Reality. That emphatic
•asseveration leaves no room for an illusory Maya; but
.still the insistent denial that there is anything other
than or separate from the experiencing self, certain
phrases used and the description of two of the states
of consciousness as sleep and dream may be taken
.as if they annulled the emphasis on the universal

Reality; these passages open the gates to the illusion-
ist idea and have been made the foundation for
.an uncompromising system of that nature. If we
take this fourfold status as a figure of the Self
passing from its superconscient state, where there is
no subject or object, into a luminous trance in which
.superconscience becomes a massed consciousness out